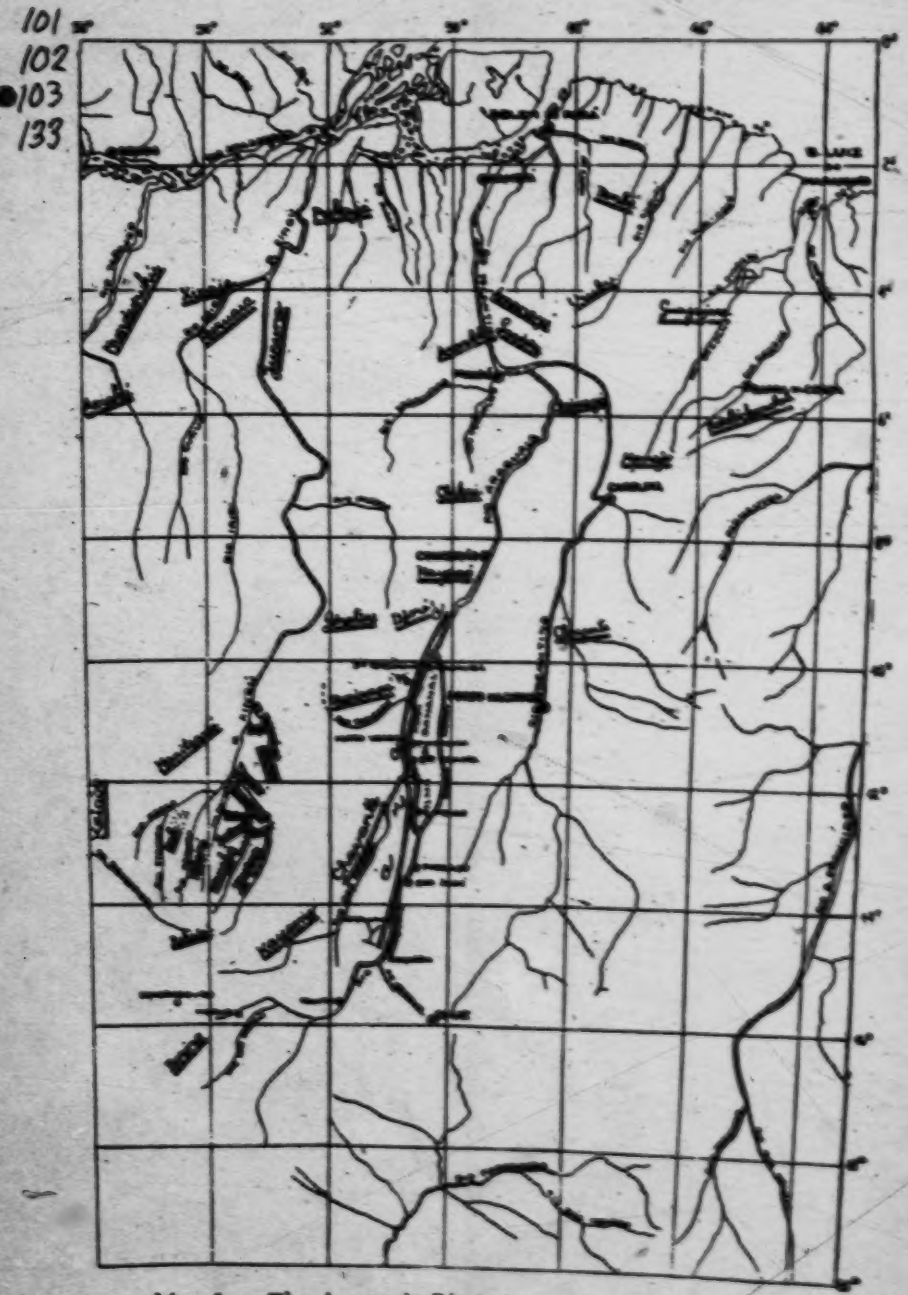
1:Baldus--3 E-5 (1935, 1947) 1944-1949 SP22 Tapirapé SP22



Map 1. The Araguaia River

1: Baldus--5 E-5 (1935, 1947) 1944-1949 SP22 Tapirapé SP22

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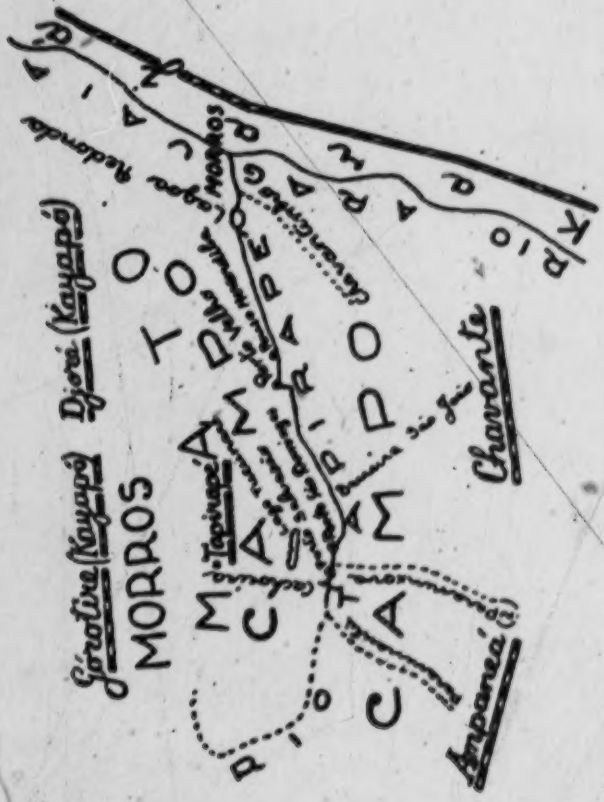

Map 2. The Tapirapé River.

[MAP 2]

137 241 The savanna of the hinterland beyond the left bank of the river is bounded on the north by this huge forest, in which many generations of Tapirapé Indians have found enough virgin growth to prepare annually new plots that provide them with an abundance of bananas, maize, peanuts, gourds, beans, manioc, yams, sweet potatoes, peppers, tobacco, and cotton. This forest, aside from being flooded 133 312 226 extensively even in the dry season, contains small streams flowing on wide beds of clear sand, which offer the Indians cool, limpid water for drinking and bathing, and abundant fish, large and small, that play an important part in their diet.

487 The only man-made trails that we know of so far in the vicinity of the Tapirapé River are the more or less deeply marked footpaths of the Tapirapé Indians. On the savanna, they are about 20 centimeters wide and follow the sinuous line involuntarily produced by human beings when they walk on flat ground. [97:51] We can verify this sinuosity, for example, on a long beach, when we attempt to reach a certain point directly and later look at the trail left by our feet. We notice that it meanders and thus differs from all animal tracks, those of the jaguar or water cavy as well as those of birds, which always run in a straight line unless they curve out deliberately.

114 133 To give an idea of a specific part of the river environs at a specific time of year, I shall now describe my land journey toward the north, from Porto Salvação to Tampũtána. I left on June 19, 1935, at 3:30 in the afternoon, carrying on my back the requisite sleeping and eating equipment. I walked at the rapid pace used by the local frontiersmen on long hikes, making about five kilometers an hour on [137] flat, unobstructed ground. I went through dry grassland with a scattering of medium-sized trees which sometimes stood dozens of meters apart. After a walk of nearly three hours, I reached Lake Tucunaré, [103] so called because of its abundant fish of the same name which attract [136] the Tapirapé Indians to the place every year. At the time of my passage, Lake Tucunaré was a slow and deep brook which I had to cross up to my waist in water. They say that it connects with the Tapirapé River during the rainy season. It is surrounded by trees, and the water is full of them. After wading through it, I reached a place on the shore where those Indians often set up their sleeping hammocks and [136] where I spent the night. There were quite a few mosquitoes. The [132] chief plague of the day, however, in spite of my deliberately late start, was the heat.

133 and our camarada [Tr., guide or hired hand], as well as several
487 Indians, and we set out again after a brief rest.

Two hours later we crossed another body of water surrounded by trees. Since Reverend Kegel was taken with leg cramps and also had to vomit several times because he had drunk water too quickly, we stayed there for about two hours.

Then we set out again in a long file, one behind the other. The sun burned down, but fortunately there was a breeze from time to
[484] time. To make their return journey easier, the Indians set fire to all the grass they found. Suddenly, in an unburned patch of grassland, we saw a pair of spotted jaguars engaged in amorous play. My camarada Daniel shot at them with his gun. Both animals ran away, one of them bleeding. Daniel with the gun and two Indians with bow
[231] and club vainly ran after them. The two Tapirapé dogs who were with us behaved in rather sorry fashion. One of them jumped about a little and barked, while the other did not even find courage for that.

Two hours later we reached Lake Tucunaré, where we found
[136] numerous mosquitoes. It took us three or four hours to go from there to Porto Salvação, along an old Indian trail on very hard and hot ground.

[97:53] It took us, therefore, 13 or 14 hours to return from the village to the river, and this was more or less the time we spent walking on the way out.

Names of the River and its Tributaries

[Ed., one paragraph omitted.]

●103 The Tapirapé Indians call the Tapirapé River aviohy (or aviuhy),
[301] which means "fluff water," hy being "water." They are very fond of
[237] the fluff of the jabiru, duck, and vulture for body ornamentation, and they find it chiefly on this river. [Ed., the remainder of the section in Vol. 97, pp. 53-54, is omitted.]

Chapter 2

[98:105] Name and Origins of the Tribe

101 The Tapirapé River is the watercourse of the Tapirapé Indians.
103 They are known as the inhabitants of this river basin.

I have already stated that the word tapirapé means "tapir path" in Tupí, tapira meaning "tapir," and pé, "path." I have also mentioned that the river known by this name differs from the Araguaia in the profusion of the paths cut along its banks by these large mammals. In view of this, it may be that White travelers gave it the name "Tapirapé" to point out this characteristic, and that the name was later extended to the tribe known to inhabit the region. However, on a map of the area (No. 220 in the collection at Itamaratí, the Brazilian Ministry of External Affairs), which, according to Dr. Afonso de E. Taunay, one of the greatest authorities on the subject, must date from the end of the eighteenth century, we find the word "Tapirapé" applied only to these Indians and not to a river, and the watercourse that flows close to the villages of this Tupí tribe, along the ninth degree of south latitude (cf. Map 3), remains anonymous. In view of this, it also may be that the name "Tapirapé" was extended from the tribe to the river. Finally, there is the possibility [98:106] that the tribe and the river were given the same name independently, since we do not know whether or not the river bore this name prior to the time when the tribe settled in its vicinity, or whether the people were already called this before they came to the area.

133 It is worth noting that on the map reproduced by Kissenberth (137 and 237), between the sixth and seventh degrees of south latitude and about the fifty-first degree of west longitude, therefore almost exactly to the north of Tamputáua and separated from this village by some three or four degrees of latitude, there appears a second Tapirapé river marked as one of the southern tributaries [Map 3 appears here] [98:107] of the Itacaiunas River, which empties near Marabá into the body of water formed by the juncture of the Tocantins and Araguaia. It may be that the Tapirapé Indians lived there in former times and got their name from that river, or that the river got its name from them. [Ed., the remainder of the paragraph is omitted.]

[Text continues on p. 11]

underline more clearly the importance of these men.

The village abandoned in 1932 was called Moytáua, a word made up of moyva, "cane," and táua, "village." The other three extinct villages were called (1) Kuruantáua, from kuruá or koruá "squash" (Brazilian Cucurbitacea), which remained in the Brazilian vernacular as cruá [Tr., Sicana odorifera]; (2) Mankotáua, from Manko, the name of a Karajá who was the village chief; and (3) Chechotáua, chechó probably being jejú (Hoplerythrinus unitaeniatus), a fish akin to the traíra [Tr., Amazon lungfish], or else a contraction of chechoó, "big chechó," that is to say, the piracurú (Arapaima gigas). It may be that Chechotáua was the "Chichutáua" Wagley heard about, and that the Tampiitáua emigrants [103:189] moved to the site of the former village of this name on account of the food plants which undoubtedly still grew in the surrounding plots.

Tampiitáua, the "village of the tapir," no longer stands where it was at the time of my visit. It was moved farther from the river. This represents a move away from the Whites and, to some extent, "toward the Kayapó." Such a move appears to me as a "healthy policy." There were, and continue to be, attempts to relocate the Tapirapé at a "Protective Post" located near the Araguaia. The immediate and continuous contact of these Indians with the most varied representatives of our civilization, which would be inevitable if the above-mentioned project were to be carried out, would bring about the certain annihilation of this peaceful Tupí tribe, whose numbers, as I write this (1944), probably do not reach 150. [Ed., end of Vol. 103; the section in Vol. 104, pp. 93-100, is omitted.]

[105:77] Chapter 6

Physical Appearance and Ornamentation

Coming from the Karajá to the Tapirapé, one immediately notices that the latter, on the average, are much shorter and less sturdy, especially shorter than the Karajá I saw in Santa Isabel, and less sturdy than the inhabitants of Beroromandú and other villages located north of the mouth of the Tapirapé River. Fritz

4: Wagley E-5 (1939-1940) 1943
SP22 Tapirape SP22

225 481 756 825 and they will fish only in shallow clear rapids. When they must swim to catch turtles, a shaman guarantees their safety. A powerful shaman dreams. He travels to the river, ties he jaws of the alligators with wires, strikes the *piranha* across their teeth so they cannot bite, and ties up the large snakes into knots with their own tails.

756 825 [767] [103] The abundance of the food supply may also become the responsibility of the shaman. Some powerful shamans have the ability to control the movements and the increase of the bands of pigs. These shamans visit in their dreams the "home of wild pigs" near the Tapirapé River on a hill called by them *Towaiyawá* — Ringed tail of the *coati* (*Nasua* sp.). There the shaman has sexual intercourse with female pigs, causing large increase in the bands. Those pigs that run fastest and are hardest to kill are these "children of the *pancé*". The [776] shaman's control over the movement of bands of pigs comes through his control over the *ancúnga* called *ampukáya* — "crying spirits". Wild pigs are said to be "pets" of these spirits and follow them about. [324] Shamans who are powerful enough capture these spirits and take them, followed by their pets, to an appointed place where Tapirapé men wait to kill the pigs. None of the living shamans was believed to be capable of these controls over the wild pigs and several of the Indians blamed the recent lack of sucess of hunting expeditions and the apparent scarcity of pigs on the declining power of the shamans.

756 787 The dream journeys of the shamans also give them the power of prophecy, as was indicated by Panteri's vision of the fever in the village of the *peropi áwa*. Such dream experiences are not limited to the demonic world but sometimes occur in other earthly regions. The shaman may visit Carajá villages or Brazilian settlements along the Araguaya, where he sometimes learns facts of great interest or importance to his fellow-tribesmen. When Panteri visited the Brazilian settlements along the Araguaya River for the first time, he said that he recognized faces that he saw for he had been to these places many times in his dream. When I returned to the Tapirapé village after three months' absence, one shaman claimed to have prophecied my arrival to the day. He had traveled in his dream, he said, to the Araguaya River and had seen my canoe moving up the Tapirapé River. Another in the same way foresaw the arrival of a young Tapirapé who was returning from se-

5: Krause

SP9 Caraja SP9
Tapirape SP22 ●

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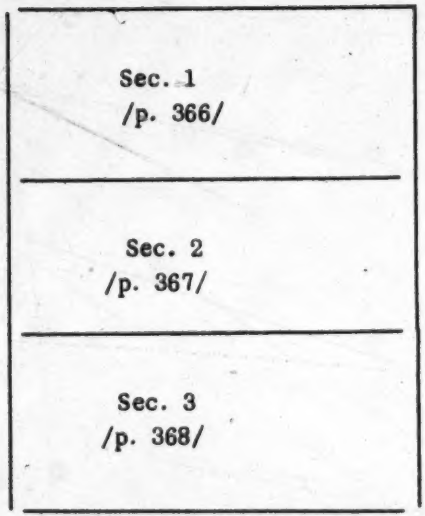

Chart of Positions of End Map A.
[Facing p. 365]

5:Krause--366 E-5 (1908) 1911 SP9 Caraja SP9

Tapirape SP22

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361

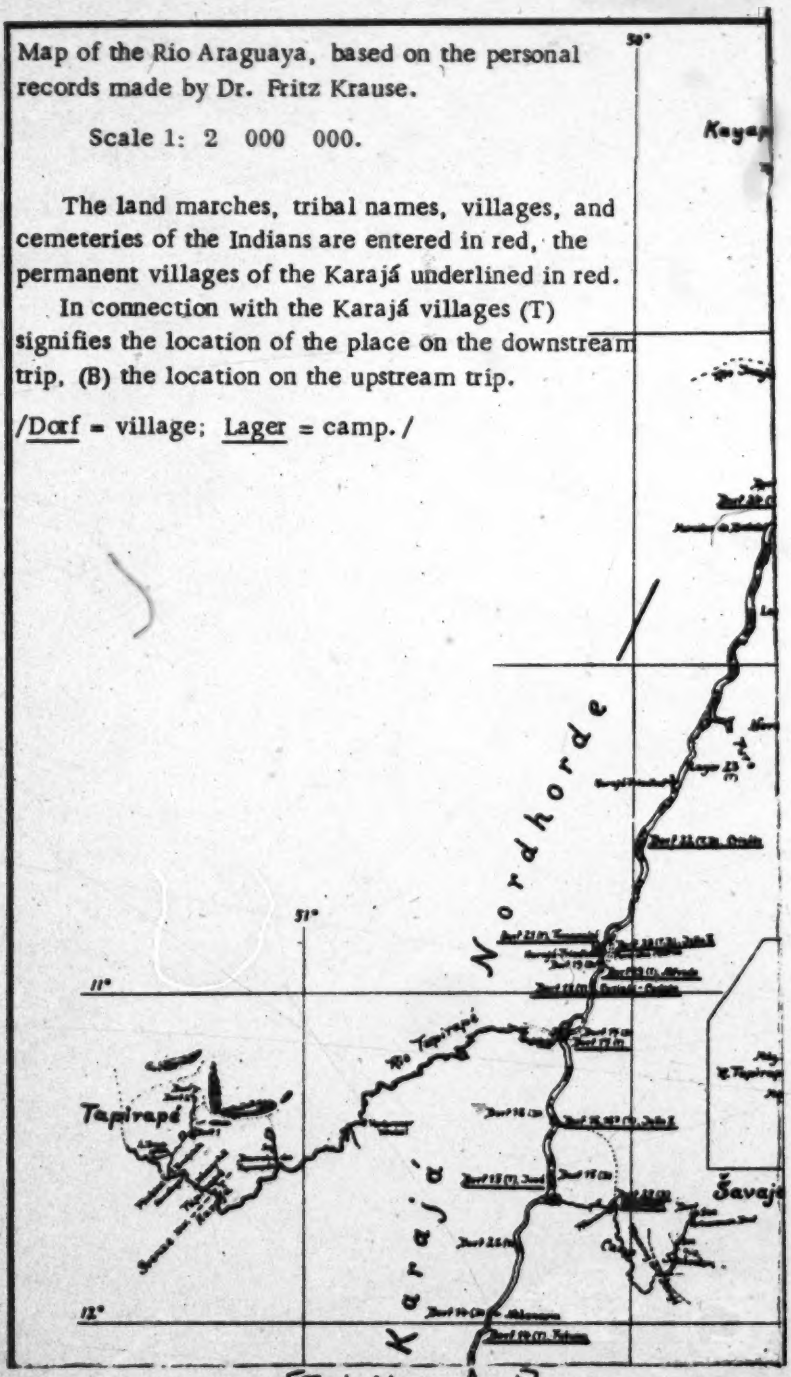
Map of the Rio Araguaya, based on the personal records made by Dr. Fritz Krause.

Scale 1: 2 000 000.

The land marches, tribal names, villages, and cemeteries of the Indians are entered in red, the permanent villages of the Karajá underlined in red.

In connection with the Karajá villages (T) signifies the location of the place on the downstream trip, (B) the location on the upstream trip.

/Dorf = village; Lager = camp./



[End Map A-1]

5: Krause--367 E-5 (1908) 1911 SP9 Caraja SP9

Tapirapé SP22 ●

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102
●103
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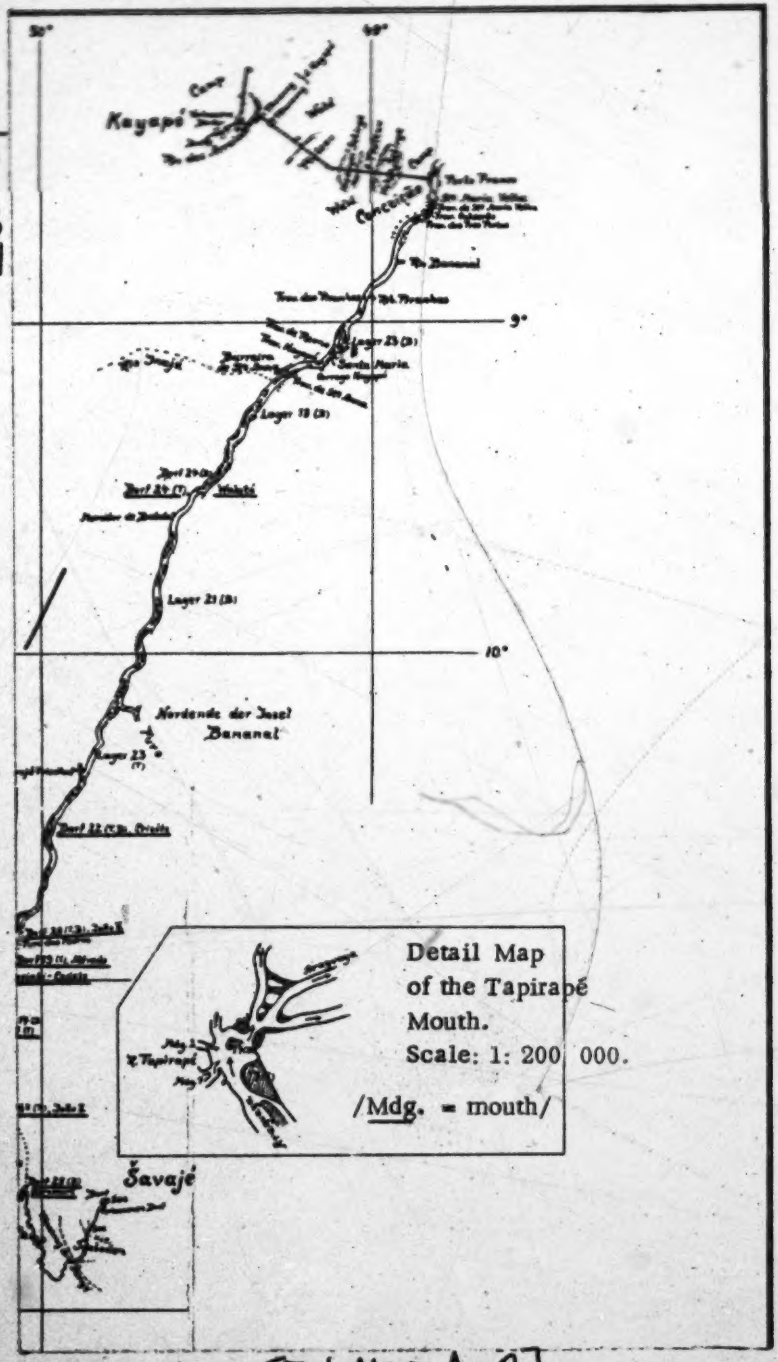
133
361



Detail Map of the Tapirapé Mouth.
Scale: 1: 200 000.

/Mdg. = mouth/

[End Map A-2]

5: Krause--368 E-5 (1908) 1911 SP9 Caraja SP9 Tapirape SP92

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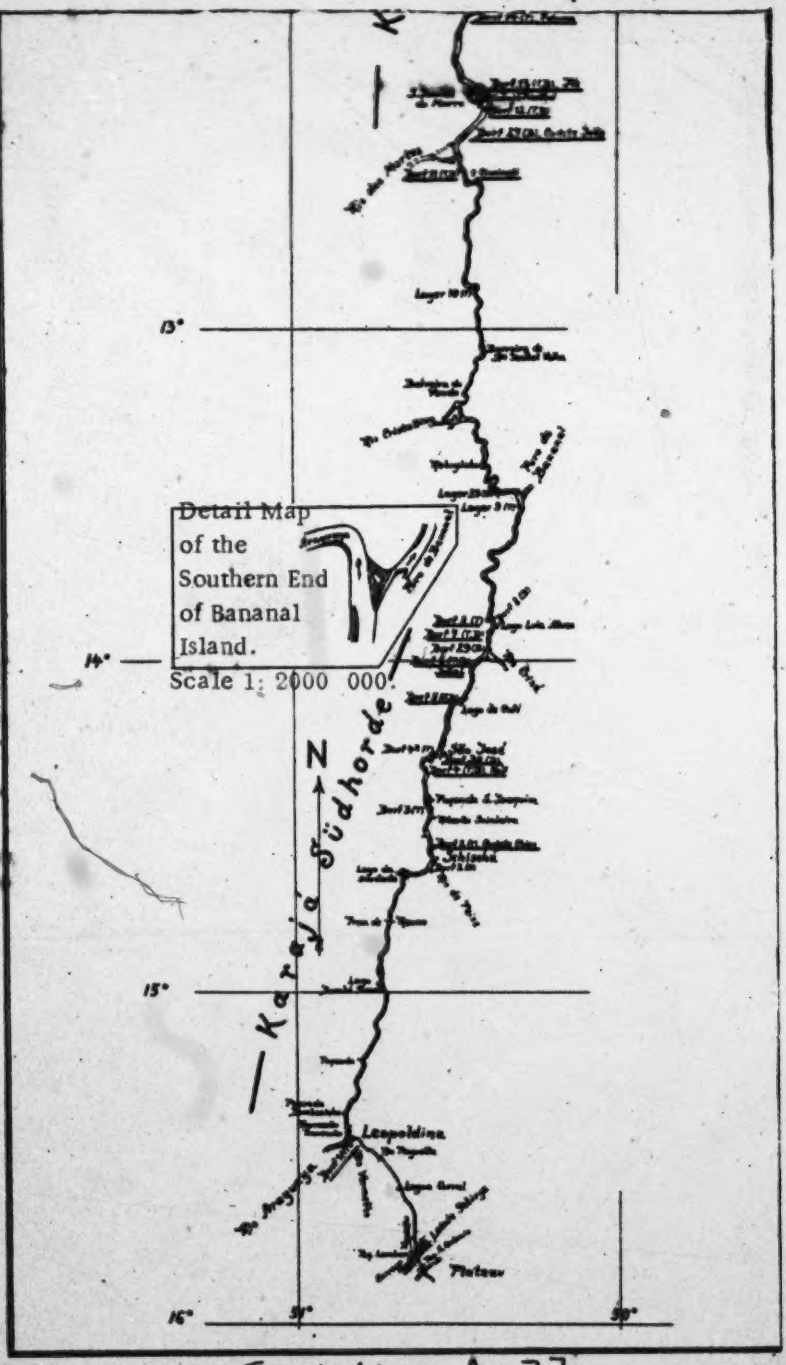
361



[End Map A-3]

5: Krause

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102
101
● 103
131
133

SP9 Caraja SP9
Bororo SP8
Tapirape SP22 ●

Sec. 1 /p. 369/	Sec. 2 /p. 370/	Sec. 3 /p. 371/
Sec. 4 /p. 372/	Sec. 5 /p. 373/	Sec. 6 /p. 374/

Chart of Positions of End Map B.
/Facing p. 368/

5: Krause--369 E-5 (1908) 1911 SP9 Caraja SP9
Bororo SP8
Tapirapé SP22

BCT
101
102
103
131
133

Survey Map

Scale 1: 20'000 000.

[End Map B-1]

5: Krause--370 E-5 (1908) 1911 SP9 Caraja SP9
Bororo SP8
Tapirape SP 22

BCT
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103
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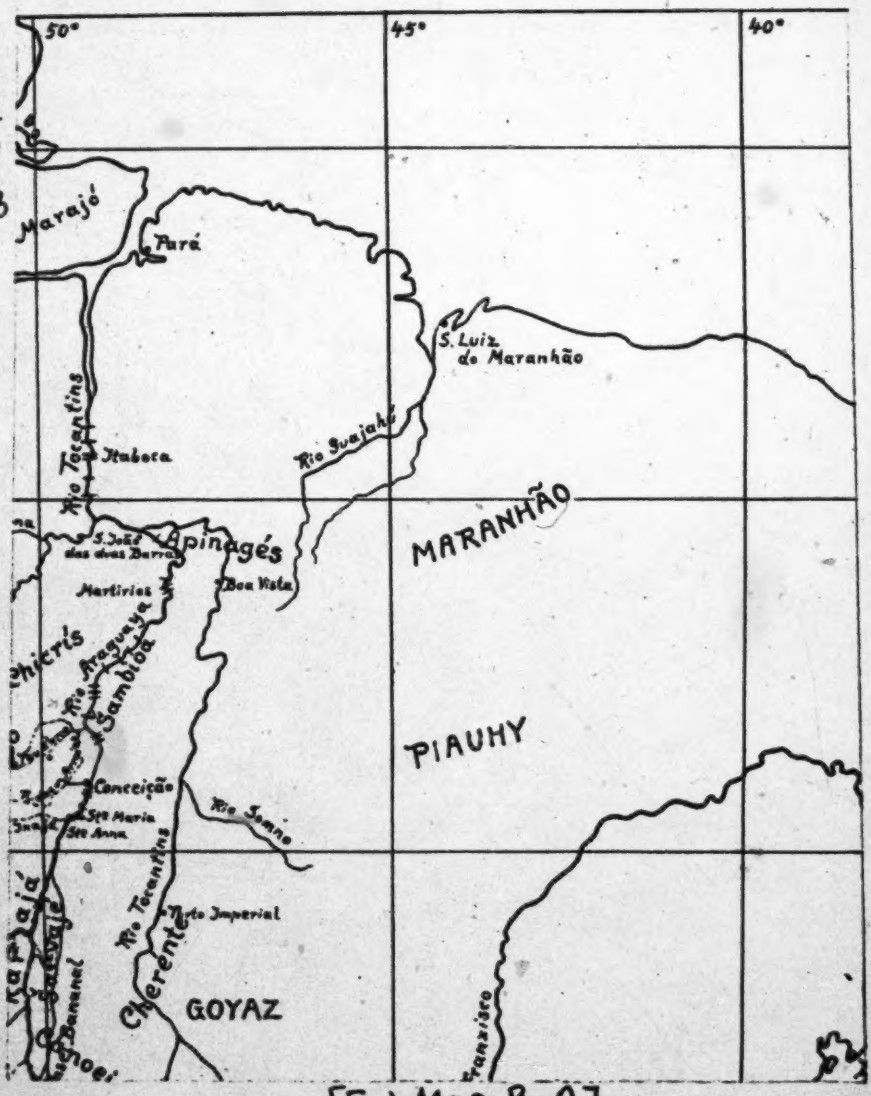

[End Map B-2]

5: Krause--371 E-5 (1908) 1911 SP9 Caraja SP9
Botoro SP8
Tupirape SP32

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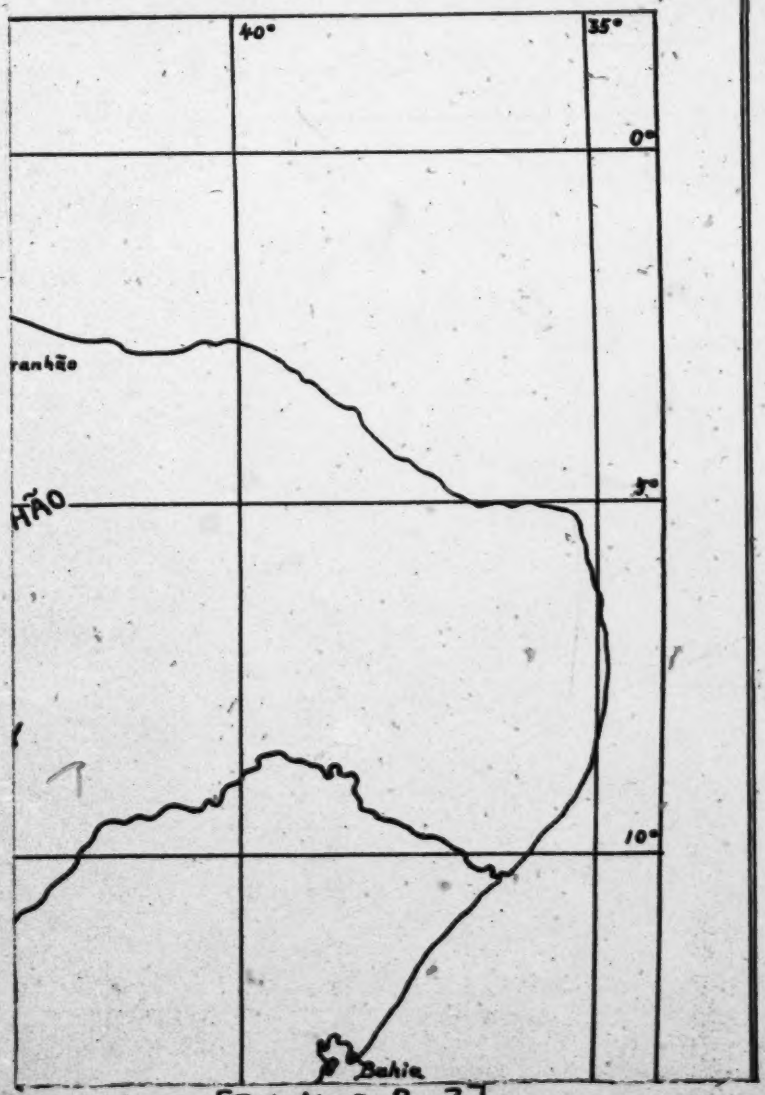

[End Map B-3]

Bororo SP8
Tapirapé SP22

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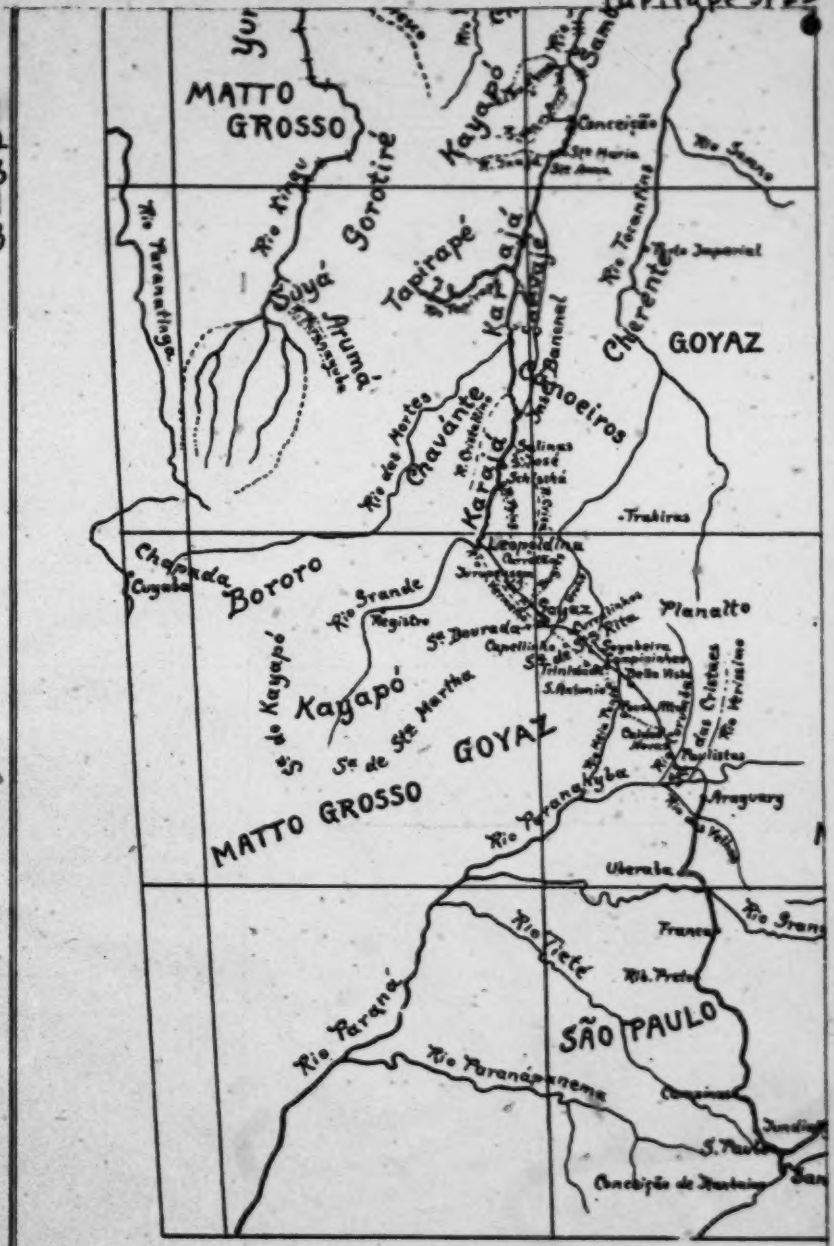
133



The travel route and the tribal names are entered in red.

[End Map B-4]

5: Krause--373 E-5 (1908) 1911 SP9 Caraja SP9
Bororo SP8
Tapirape SP22

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131
133

[End Map B-5]

5: Krause--374 E-5 (1908) 1911 SP9 Caraja SP9
Bototo SP8
Tapirapé SP 42

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133

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Bahia

15°

20°

25°

[End Map B-6]

115 Champuki was not the first person who came to mind when a contribution to this volume was considered. I thought of Gregorio Martin, a dignified and wise old Mayan Indian of Santiago Chimaltenango in Guatemala, who in 1937 had taught me the way of life of his people. I thought of Camirang, the dynamic young chieftain whom I had known in 1941 in a village of Tenetehara Indians along the Pindaré River in northeastern Brazil. I thought also of Nhunduca, a gifted and witty storyteller from a small Amazon community, who in 1948 introduced me to the rich folklore of the Amazon *caboclo* or peasant. But then, among all the people I had known in the various primitive and peasant cultures in which I [554] have done ethnological research, I chose Champukwi, a man of no outstanding talent, yet talented all the same—a man of not the [123] highest prestige in his society, yet admired by all. For the brief span of about a year he was my most intimate friend.

115 I knew Champukwi some 20 years ago when I lived in his small 123 village of about 175 Tapirapé Indians in central Brazil. I must have [162] seen him at once, for presents were distributed to the whole popu- 620 lation on the day of my arrival in late April of 1939. But I did not [131] distinguish Champukwi as an individual, nor did he, at first, stand out in any way from the other men of his village. His name does not appear in the notes taken during my first month among the Tapirapé.

114 For me, and even more for Valentim Gomes, the Brazilian fron- [103] tiersman who was my companion and employee, the first weeks in the Village of the Tapirs, as the small settlement was known, were a period of grappling with a strange and often confusing world.

177 The Tapirapé Indians lived between the Araguaia and Xingú Rivers, [131] an area at that time almost entirely isolated from modern Brazil. They had been visited by only a few people from the "outside"—by one or two missionaries; by Herbert Baldus, a German-Brazilian anthropologist; and by a few frontiersmen from the Araguaia River. The nearest Brazilian settlement to the Village of the Tapirs was Furo de Pedra, a town of 400–500 persons that lay some 300 miles